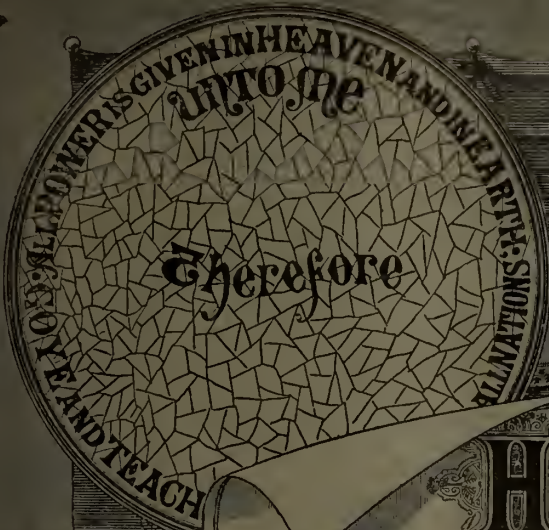


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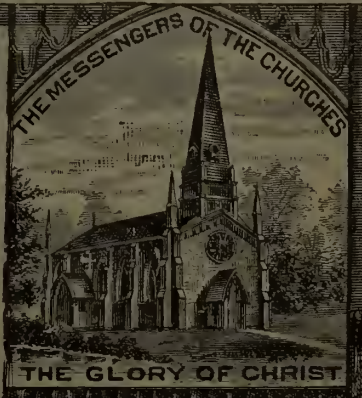


JANUARY, 1893.

HERALD OF MISSION NEWS

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No. 1.

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Herald of Mission News

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1893.

OUR VIEWS OF MISSION WORK.

THE CHURCH AND THE PEOPLE.

Rev. Edward Judson, New York.

Christ was possessed of an extremely social nature. He was not a High Priest, who could not be touched with the feeling of our infirmities. He was not a gloomy fanatic, who had torn Himself away from the delightful relationships of domestic and social life. He was not an ascetic like John the Baptist, living on locusts and wild honey, clad with the rough camel's-hair cloth held around His loins with a leathern thong. He was not a thin-necked, hollow-eyed thinker. Our Lord was a man of affairs. He mingled among the throngs of people. He loved to frequent places where the crowds came, the marketplace and synagogue. He loved to take His promenade among the fishing smacks that lined the Galilean lake. People were scandalized by His sociability. They said He was a gluttonous man and a wine bibber, and a friend of publicans and sinners. Working men felt that they had a friend in Him, and their little children extended their arms to Him for a caress and blessing:

"And so the Word had breath, and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds,
More strong than are poetic thought,

"Which he may read that binds the sheaf,
Or builds the home or digs the grave,
Or those wild eyes that watch the wave,
In roarings round the coral reef."

But Christ was not only profoundly social, He founded a society. He wrote no books. He gathered about Him a few choice spirits and saturated them with His spirit and His message. Plato used to complain that the philosophers of his day did not try to come out from behind the stone wall to face the dust and sleet of persecution. Christ came out and organized a society, gathered men and women around Him and formed them into a compact social nucleus. You remember the servant girl said to Peter, "*Thou also art one of them.*" You belong to that little group around the person of Christ. The difficulty is not in breathing out ideas into the world, but in turning these ideas into some solid social organization—bringing something to pass. He founded a church, and He prophesied that the gates of the under-world should not prevail against it. Livingstone, when he was building a little cottage in Central Africa, suffered much. The sun scorched him and his lips were parched. While he was engaged in the operation of building his house, he wrote home to his sister, "Oh, Janet, if thou art building castles in the air, remember it is easy when compared to building castles on the ground." Christ gathered about Him a band of people, something that the world could get hold of and persecute. The world has not any fault to find with Christians who cherish a secret hope in Christ and hide their convictions,

but as soon as you come out and range yourselves on the side of God and His people, then the world will persecute you. I believe that Christ meant that this world of ours should be divided up into groups of believers, a group of people in one place, people meeting together in the precious name of Christ. That is what I mean by a church. I am not talking to-day about the spiritual church, that great mystical conception that gleams here and there in Scriptures, but I mean a group of people gathered together in a place trying to love Christ and live for Him, a band of men, women and children gathered together for Christian work and living. You cannot go far in any city of our land without finding such a group. They call themselves a church. A group of people, that is what I mean by a church.

You go along any of our cities, and every now and then you run across a sacred building, a pious house, a building that has a spire, and you know that beneath that roof people meet to sing the praises of Christ and to encourage one another in Christian life and love for Christ. I tell you, friends, that is what we mean by the church. There is something definite about it. It is not mystical. It is not vague. It is something definite. That is what I am going to talk about, the relation of this definite something, the relation of these people banded together and the people who press against them from every side. I believe that our Lord meant that that little social organism should contain in itself the cure for every social ill. I am glad that I belong to one of these groups. I believe in it with all my might. I propose to let the energies of my short life avail right along that groove and channel. I

believe we should work the church for all it is worth. I believe that what we want to-day is to have the life and joy and power of Christianity right in these churches, and through these churches reach the masses of the people. I know there are a great many people who work anywhere except there. For some reason or other, they won't work there. Some one has sat down on them. There is not that freedom for aggressive work in the church, and so people are frozen out, and they get cared for in some other way than in Christ's way. I believe the problem to solve to-day is how to get hold of the people through Christ's church. It is a very simple thing. There was a philosopher, who used to talk about the beautiful walks he had in his garden, and his friends were surprised because he talked so much about his garden. They thought they would follow him home once and see the wonderful garden, but, when they got there, they found his garden consisted of a little narrow area. They expressed their surprise to him. "Is that your wonderful garden you have been talking about?" "Yes," he said. "It is not very long and not very wide, but wondrous high, wondrous high." And so it is with this conception of the local church. You may say it is not very long and not very wide, but it is wondrous high. So you see some little group of people geared up in Christ's way, standing for Him in that community, though it may not be very long or very wide, it is wondrous high and its relations will reach up into the infinite. I have made up my mind to put my strength in there. The difficulty is that we seem to tap the stream and let the water run off in channels before the river gets to the mill. We are spending our strength, our energy

and our money in other channels than the church, and, when at last a Christian comes to the church, he says, "I am all tired out." And he has very little energy and very little money for that institution which Christ instituted.

I want to talk to you a little while this afternoon about the relation of this group of people to the masses around them, especially in the great cities. In the first place I would say, I think the church ought to be cosmopolitan in its spirit. In all great cities you have a composite people; they are people of all nationalities, a conglomerate population, and I think it very important that our churches have a cosmopolitan spirit, and not made up of one sort of people, our particular set, our kind, the kind we like to go with. It is so pleasant to have people of our own kind. The tendency of the church is to drift away from certain people. The churches in New York to a certain extent have withdrawn from that great mass of people in the lower part of the city, and it is a bad thing for the church to say, "Our kind of people do not live here." The church has gone up-town. A church should not be a traveling show. I think a church should root itself and stay where it is and adapt itself to the kind of people God sends. I do not say it should be among the factories and shops where people don't live. But I say as long as God sends human souls right down there in lower New York, for instance, the church should stay where it is. If the old methods won't do, change its gearing. Shape its methods to the kind of people God sends; otherwise it is an entire failure. It is just as if we said, "Our religion is a very good kind of religion for some kinds of people, but not for all kinds of

people." When we leave these great masses of people, we do not escape them, we catch their diseases. The miasma rising from that great social swamp steals up and poisons our atmosphere. They have a saloon on every corner, and in New York we are in their grasp. We must be either hammer or anvil, and if we do not subdue them, they will subdue us. Turn your biggest guns upon the strongest point in the enemies' line. Where there is the hardest work, there bring your strongest appliances of the Gospel. The church should be cosmopolitan in its spirit. I think one of the great elements of power in the Apostolic Church was because it was made of different nationalities, and race antipathy was melted away, and they were one man in Christ Jesus. The middle wall of partition was broken down in Christ's name. The race antipathy of the present day is not to be compared with the race antipathy that prevailed at the time of Christ, and yet this middle wall was broken down so that people were brought together. That is what constituted the power of the early church. An amalgam has greater toughness and is stronger than any one of its elements. So, if a church is made up of different nationalities, it will have more power than if it were made of one sect or nation. But you say, "How can we get hold of these people? They speak a different language from ours. They don't care for our ideas and ways. We do not seem to make any impression upon them. How are we to touch these people?"

Here is a church situated in the lower part of New York, and our kind of folks have mostly moved away, and people have moved there, who are not only absolutely indifferent to our religion, but, in many

cases, actually hostile. What are we to do? I see a light in only one direction, and that is in work among the little children. The foreigners that come among us are very prolific. Thank God for that! They have large families, and I have noticed that in large families the children will outnumber the parents. There are only two parents. The number is limited by law. There are usually a large number of children, and not only is it true that the children outnumber the parents, but, all things being equal, the children are likely to live longer than the parents. The children are accessible while the parents are not. They have got their old notions. "You cannot teach an old dog new tricks." Once in a while you capture one of them, but, as a general thing, they are hard and unyielding. The children can be taught and molded. But you say, "How about these different languages?" Why, the children all want to learn English, and the parents all want them to. The children want to learn English, because they cannot make money without it in this country. We do not have to go to work and learn all these languages, because they want to learn English. So the principal difficulty is removed. The parents have got to die before long, and the children are living right among us. Then the children are accessible. They want to learn our tongue, and there is the key to the whole question of reaching the foreigners, and I say spend the main part of the energy and money in the work for children. Work among the children between the ages of three and eight or nine. You say, "How?" Why, of course, in the Sabbath-school. Have a Sabbath-school that will not only teach the distance between Jerusalem and Jericho, but

a Sabbath-school that will teach the way to Heaven. The Holy Spirit having been poured out, they will be sure to find that they are to be born again, and, when they are born again they will want to join the church, or this little group. I do not find anything about denominations in the Bible. I am talking about a group of people. They will want to come in and join that group of people that you belong to. In many cases the parents will be altogether indifferent and say, "Let them go. They have been kind to the children." And the children will come in and make the best Christians. They will follow leadership. They won't be cranks. They won't sit in the back seats and won't go out before the service is done, but will sit till you turn out the gas. As soon as some people get into a church they are trying to see how they can get out again. But the children love the church, and will grow up, as Isaiah says, "as willows by the watercourses." There will pour into our city churches a stream of original life.

I would work not only in the Sabbath-school, but I have learned to work along other lines. It is not enough to meet children once a week. I believe in having a kindergarten where you can take in the children between the ages of three and six, who are shut out of the schools. You have your church and Sabbath-school room. In the Sabbath-school room you can gather these children and you have a kindergarten. Then I should supplement the kindergarten with a primary school, and you have the children from seven to nine or ten years of age, and all during these plastic years you have them under Christian influence. There you have them during the most critical time in their lives. They get

a little in advance of their class, and they will have something that will meet the shocks of skepticism, which they will meet even in our grand public schools. And then there is the sewing school and the

singing school. They all want to learn how to sing. In many ways you can touch the lives of these children and bring them to Jesus. I believe it is the most profitable work that can be done in our large cities.

(To be concluded next month.)

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

LATAKIA.—At the communion held in Gunaimia, Oct. 9, 1892, Missionary Stewart reports the reception of three new members and the baptism of four infants. "The Word of God," he writes, "is powerful in that village, and we expect to see nearly all the people accept the faith. The brethren there have petitioned the authorities to form a Protestant sect, which would give them a legal right to a church and a school. We hope they may succeed."

Many things have occurred within the past few months to try the faith of our missionaries and the native teachers. "Perhaps," writes Dr. Balph, "more than ever we have felt the need of wisdom and divine guidance. * * * Nor have we been greatly discouraged. We believe it (existing opposition) will work good in the end. The Lord will not prevent the wicked, even temporarily, to triumph over His people without bringing good out of it. We are not always able to understand His purposes, but we know they are always wise. It is a trying time to those who would be loyal to the Master."

Prudential reasons forbid a full statement of these trials. But the fact of their existence calls the friends of our Mission in Syria to earnest prayer, that the enemy may not be allowed, even seemingly, to prevail.

MERSINE, ASIA MINOR.—For information respecting the work in this field, we refer our readers to a graphic letter in this issue from the pen of Rev. R. J. Dodds.

AFRICA.—The following paragraph respecting the Mission of the Free Church of Scotland is taken from *Trophies from African Heathenism*, a new and deeply interesting volume, from the pen of Robert Young, the well-known author of several other works on missionary subjects: "Forty years ago the Free Church of Scotland . . . had only three principal and fifteen or thereby out-stations in Kafirland, under the care of four ordained and two lay missionaries, along with three female European teachers. Now, besides Kafirland South, its operations have been extended to Kafirland North, beyond the Great Kei River, into Tembuland, East Griqualand, Natal, from the southern shores to the upper end of Lake Nyassa, and even much further to the north . . . on the banks of the Kibwezi, where Dr. Stewart has successfully laid the foundations of another Lovedale. The field embraces in Cape Colony and Natal alone a native population of 1,650,000 souls. Leaving out of view the new Lovedale, which is still only in the formative process, there are in the other fields 13 principal

and 125 out-stations, under the superintendence of 73 European agents, of whom 20 are ordained missionaries, 17 male and 19 female teachers, and 17 artisan evangelists, or, reckoning also native laborers, 292 Christian agents in all. Again, forty years ago the number in full communion at the several stations of the Free Church in Kafirland was rather less than 100, and the pupils under Christian instruction were slightly over 200. Now the numbers in the various fields are respectively 4,726 communicants and 9,304 pupils. The total number who have been admitted into the membership of the Church on a profession of their faith since the commencement of the Missions of the Free Church in Africa is not fewer than 8,450. It may be added that at the close of 1891 there were 661 candidates for baptism, and that the natives contributed during the year for buildings and the support of ordinances £950, besides £3,285 in the shape of school fees.

AFRICA.—The United Brethren have a Mission in West Africa known as the Sherbro-Mendi, whose beginning dates from 1855. Upon it \$225,000 have been expended, and \$8,725 last year. The missionaries visit some 350 villages and towns, and upward of 7,000 natives have been gathered into the churches. A Theological Training School is doing good work.—*The Missionary Reporter*.

ASIA.—We take the following paragraphs from the report of the Board of Foreign Missions of the Reformed Church in America, for the year ended April 30, 1892:

The condition of the countries in which our agents are laboring calls for special notice. China has been agitated by politi-

cal disturbance, which in some parts has taken the form of violence to foreigners, and a few missionaries have become martyrs.

The outbreaks in the Amoy region were not serious, and none of our circle was injured. Their bearing, however, in the threatened danger, called forth a hearty encomium from the American Consul.

Parts of India have been visited by famine, and the Arcot field has had to bear its full share of that dread scourge. Even yet the danger is not past.

Our people here have generously responded to the appeals for help to feed the hungry, and more than \$2,500 has been forwarded.

"The year 1891 will be memorable in the history of Japan for the first session of the Imperial Diet, for the attempt to assassinate the Czarowitz, and for the earthquake." This is the opening sentence of the Report of the Church of Christ in Japan.

The earthquake caused widespread ruin, but our stations were of those strangely and mercifully spared.

Four hundred and ninety-eight were received on confession of their faith into the membership of our Asiatic churches last year. In India, the net increase in adherents, or those who have pledged themselves to abjure heathenism and follow Christ, is 373.

Some out-stations in China present a rather discouraging report, though the reception of one hundred members into our churches there is surely a happy result on the whole. The number of accessions in Japan is not as large as in the previous year, yet a total of 274 signifies life and activity among the reapers.

While our Chinese churches alone report an increase in gifts over last year, there are signs in all that our native Christians are becoming more eager to feed themselves and one another. Every appeal from China for a church or parsonage is backed by the assurance that the people will do a goodly part.

In India a graduated scale of decrease in Mission aid to pastors has been adopted, and several colporteurs are supported entirely by their own people. Famine may well account for their slight decrease in contributions to the Church. The spirit of the Synod of the Church of Christ in Japan, in refusing to accept Mission aid to clear off a Home Mission debt, is very inspiring.

The aid given to the earthquake sufferers by scholars in our schools is also a delightful sign of the presence of the Spirit of Christ.

The hospitals at Sio-Ke and Arcot have been doing an expansive work. The former reports a slight decrease in number of patients, but more earnest attention to preaching. Its opium refuge ministers to a pitiable and needy class, and the accommodations and equipment have been enlarged. We tender our thanks to friends in the Netherlands, who, through Mr. J. Van't Lindenhout, sent us a donation of \$276 for this work. In the Arcot hospital there has been an increase of over 2,000 patients. Dr. L. R. Scudder desires greatly to do more medical work in the outlying villages, but must wait till an assistant from the country is sent to him.

The total receipts for the year, exclusive of those given in response to the recent appeal for the debt, were \$112,163.59. The receipts from legacies were \$10,192. The

gifts of the living for the work aggregated \$99,350, an excess over last year of \$2,700.

INDIA.—The thirty-eighth annual report of the Arcot Mission gives the following facts of peculiar interest, as indicating the comparative growth of Christianity in India:

“Between 1871 and 1881 the population of India increased six per cent. For the same period the Hindu religion failed to keep pace with the increase of population, for it increased only 4.3 per cent. Mohammedanism gained slightly on the population, increasing 11.1 per cent., while Christianity outstripped all the others, gaining 32.2 per cent. The figures for the next period from 1881 to 1891 show that Christianity still keeps the lead. The increase in population for the whole of India was 10.5 per cent. Hinduism lost ground again, increasing only 8.3 per cent. The Mohammedans gained slightly again, increasing 14 per cent. But Christianity increased 23.6 per cent. These figures are eloquent. They bring the missionary's vision of a Christianized India within the bounds of ordinary perception. They certainly do not speak to us of the failure of Christian Missions, and they more than bear out the statement of Lieutenant-Governor Sir Charles Aitchison, that Christianity is advancing 5 per cent. faster than the growth of the population of India, and is making greater progress than at any time since the apostolic era.

“But numerical progress is not the only progress made. Government again comes to the rescue of Christian Missions, and gives unsolicited testimony to the educational advancement of the Christian community. From being a despised and persecuted few, native Christians have grown

into a large, influential and respected community. To-day they hold a place second only to the Brahmans in advancement in education, and if this present rate is only maintained, they will soon be second to none. Even now in female education they stand head and shoulders above all other communities."

INDIA.—The following table is taken from the *Missionary Herald* of the Irish Presbyterian Church. It shows very encouraging progress in their missionary operations in Gujeret and Kathiawas during the last ten years.

	1881	1891
Stations (Principal and Branch)	15	18
Ordained European Missionaries	7	12
Female Missionaries	5	10
Native Christian Agents	33	108
Communicants	243	359
Christian Community	1803	2162
Attendance at Schools	1706	3593

Last year the baptisms numbered 129. Many of the native Christians are beginning to feel the duty and privilege of being unpaid missionaries to their heathen neighbors. Very truly is it said: "If there is one thing more than another the Church at home should pray for, it is that the Holy Spirit should descend upon the native Christians in our Mission field."

INDIA.—In a single province there are 30,000,000 of people untouched by missionary effort, and if 40,000 missionaries were sent to India there would still be only one to every 50,000.

AT HOME.

NEWBURGH, N. Y.—Annual report of the Ladies' Missionary Society of the First R. P. Church, Newburgh, N. Y., November, 1892:

It is well for us at times to pause in our Christian work and take a retrospective

view, in order that we may realize the work accomplished, the opportunities improved or lost, and the distance gained in our journey, to see what progress we have made, and to gather strength and hopefulness for the future, so to-night we will try to give some idea of what we are doing in the missionary world. Our Society numbers twenty-seven (27) active and thirty (30) contributing members, fifty-seven (57) in all; we have held nine meetings during the year, with an average attendance of fifteen. Although the meetings have not been large, yet they have been very interesting and helpful to each one. The usual missionary talks, readings and reports from the foreign field have kept our hearts alive to the cause of Missions, which is so very important at this present day. We held a Missionary Tea at the beginning of our Society year, which gave much pleasure to all the Congregation and their friends who were present. The little Indian Mission Band also held their anniversary, and gave an entertainment which delighted the hearts of every one.

The Missionary Committee of the Y. P. S. C. E. in union with this little Band sent a large box of clothing and many other articles; fifty-nine garments were made by the Y. P. S. C. E. and the Ladies' Missionary Society, and dolls were dressed by the "Band" for the little Indian children at Fort Sill.

Owing to the illness of our beloved President, Mrs. Carlisle, she has been unable to attend our meetings since January, and we have missed her wise counsels and cheering words, but we are very thankful to our kind Heavenly Father that she is now recovering, and hope to have her with us again soon.

As we contemplated writing our report this year the question came to us: What has our Society done? Has it done anything to hasten the coming of Christ's Kingdom?

We have met, we have talked, and we have prayed; but has our work gone no farther? Oh, yes, we hope so.

Our meetings have been strengthening to ourselves. Our prayers, no doubt, have been answered in far-off lands, unknown to us; many answers we ourselves have seen and felt; our contributions we hope have been blessed; but as parents find more happiness and pleasure in the success and attainments of their children, so as we look at the work accomplished by the Y. P. S. C. E., the little Indian Band, by the Mission in South Water street, our memory goes back to about six years ago, when this Missionary Society was the only organization in the Church. Then the Chinese School was organized, which has been continued with increasing interest, and we trust the seed there sown will yield fruit unto everlasting life. Some of our scholars have left us to go to their home in China; one we trust has gone to the Father's home above. After the re-opening of the school this summer we began to take offerings for the new China Mission, to which the scholars give willingly and liberally.

Then we organized the Y. P. S. C. E., which has done some noble work, contributing, in addition to their other Mission work, \$50 annually to a school in Syria, and from which emanated the Gospel Mission Sabbath-school and evangelistic meetings every Sabbath in the Mission rooms in Water street, and now a Junior C. E. Society has been organized there;

then the little Indian Mission Band, which has not been a whit behind any of the other organizations in interest and contributions, and deserve much praise for their work. As we look over all these we exclaim: What hath God wrought! We must not forget to mention the Sabbath-school. How nobly they have helped us by their contributions the Treasurer's report will show, all taking an interest in the work.

And now, as the call from our Church is very urgent for more missionaries to go into the foreign field, I would like to make an appeal to the young. In the late war between the North and the South, parents gave their sons and young men gave themselves to defend the rights of the country which they loved, and to preserve the Union; but now a greater battle is waging between the Kingdom of Christ and the Kingdom of Satan; the conflict may be long, or short, and may be terrible; but there is no doubt of the victory. Shall *we* help win it? Shall we hasten it?

Is it too much to ask that at least one from this Congregation (for which some of us have been praying) would go into the foreign field to proclaim the Gospel of Jesus Christ?

How can we pray the Lord of the harvest to send forth laborers into His harvest, if we are not willing to go ourselves or help send some of our dearest ones in our place?

I often look at my Sabbath-school classes, and think, will any of these little ones be missionaries of the Cross; or the older ones, will they be ready to do the Master's bidding; and then at our Chinese scholars, will any of them carry the Gospel to their own people? Why not?

How our burning, earnest prayers should go up for laborers to gather the harvest in foreign lands, those who are reaching out their hands to us, with the cry, Come over and help us. Shall we listen to their cry and obey the voice of God, as Peter did the voice from Cæsarea, and Paul the voice from Macedonia, and reap a harvest of souls for the Master? The King of Kings is coming; are we preparing the way for His footsteps? The cry will soon be heard: Behold the Bridegroom cometh. Go ye out to meet Him. Are we ready? May the love of Christ constrain us to more earnest effort, more faithful work, more living out of ourselves, and in Christ, that this year may yield an abundant fruitage of souls for the Master.

LIZZIE FRAZER, Sec.

Treasurer's Report of the L. M. S., 1st R. P. Church, Newburgh, N. Y., November, 1892:

Received from monthly collections,	\$ 9 87
Received for members' fees.....	16 50
Received for monthly dues.....	18 50
District Collections.....	32 25
Donations to Society.....	22 88
	<hr/>
	\$100 00
From the Sabbath-school.....	300 00
	<hr/>
Total.....	\$400 00

This has been forwarded to the Treasurer of Board of Foreign Missions.

WINCHESTER, KANSAS.—Resolutions of the Ladies' Missionary Society of Winchester, Kan., on the death of Mrs. Jane Wright:

WHEREAS, It has pleased our Heavenly Father, who doeth all things well, to remove from our midst our sister, Mrs. Jane Wright, one of the original members of our society,

Resolved, 1st. That we bow meekly to His will, and praise His name for the assurance we have that our loss is her gain.

2d. That her removal should be used by us as a providential admonition to do with our might what our hands find to do in missionary work, and all work for the glory of God and the good of humanity, as "the night cometh, when no man can work."

3d. That we, the ladies of this Society, desire to express our sympathy for her. Although in the providence of God she was detained from being often with us at our meetings, we feel sure that we had her prayers for our welfare and progress.

The Lord from above is calling our loved ones,
one by one,
Away from this world of sorrow after their work
is done,
To the rest He has provided for such as keep His
way,
The rest which we all should seek for, that
enter it we may.

Then why be sad, when earthly friends are called
to rest above,
When we so soon expect to go and join with
those we love,
In singing everlasting praise to our excellent
King,
Who conquered Sin, Death and the Grave, and
robbed them of their sting.

MRS. AGGIE W. DILL,

MRS. LILLY J. RUSSELL,

Committee.

MONOGRAPHS.

REV. HENRY EASSON.

At the November Meeting of the Foreign Board the following Minute was unanimously adopted and ordered to be published in the *HERALD OF MISSION NEWS*:

fit of his varied experience in that field. It is peculiarly gratifying to the Board to have Mr. Easson present his resignation immediately on his return to this country, rather than twelve months hence, thus re-



“In accepting the resignation of Rev. Henry Easson, the Board assures him of its sympathy in the physical weakness that renders necessary his retirement from active service, records its high appreciation of his diligence and fidelity during twenty years of self-denying missionary work, and regrets that the Latakia Mission must now lose, in its counsels and work, the bene-

linquishing all claims to the salary he would have been entitled to draw during a year's furlough, and opening the way for the earlier appointment of another missionary to Syria. The Treasurer is therefore instructed to hand Mr. Easson five hundred dollars, the equivalent of a half year's salary, in recognition, not only of his past faithful labors, but of his thoughtfulness in these respects.”

The Churches will be glad to know that Mr. Easson seems to be improving in health, and some of us are not without hope that, after a period of rest, he may be inclined to resume the work in which he has been engaged for so many years and is so deeply interested.

THE MEASURE OF PROSPERITY.

In our own lives there is no standing still. We must be falling back if we are not marching on, drifting down the stream if we are not pulling against it. So with the Church. The measure of her aggressiveness is the measure also of her prosperity. Her giving of men and means to the regions beyond is the measure of her true wealth at home. But unshared blessings become snares. "There is that scattereth and increaseth yet more." "Who-soever shall lose his life for My sake and the Gospel's, the same shall save it."

The expansion of Christendom has been continuous, though not uniform or unbroken. Possibly we should except the 200 years just before the Reformation, which seem almost barren of missionary enterprise. The stage we have now reached must be the last, whether the

"One far-off divine event,

To which the whole creation moves,"

the event which *must* come some day and *may* come any day, be in the near or in the far future.

World-wide prevalence of Christianity, the last and most wonderful chapter of missionary history, is beginning to be unrolled before us. We have to go back more than 1,000 years to find any parallel to the present forward movement, and in these days of swift travel, and swifter interchange of knowledge, events succeed each

other with startling rapidity (Dan. xii, 4). Very soon, it may be, the bright light and the dull light, the twilight and the darkness will merge in one glorious day, as the Sun of Righteousness ariseth, with life-creating, health-sustaining beams penetrating into the remotest corners of the heretofore dark places of the earth.

Let us, then, one and all, put forth our utmost effort, and pass on this watchword:

"Christ for the world,
The world for Christ."

—*M. L. G. Petrie.*

"Nearly \$25,000,000 invested in search for gold in India, and not \$2,500 obtained after three years of hard labor."—*India Times*. Look at our gold mine in India—fifty thousand Telugus dug from the heart of heathenism, whose faces now shine like precious coins from the mint of the Holy Spirit.—*A. J. Gordon.*

CONSECRATED TO CHRIST.

I think it is time that every Christian should be wholly consecrated to Jesus Christ. I think it is time that we should give all that we have to Him, to be at His disposal, to be used as He shall direct.

I think Livingstone understood this truth when, in the early history of his missionary career, he made this resolve: "I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom it shall be given or kept as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both for time and for eternity. May grace be given me to adhere to this." And on the last birthday but one of his eventful life, he

wrote in his diary these words: "My Jesus, my Lord, my life, my all, I again dedicate my whole self to Thee." Shall we say less than that, we, redeemed by the blood of Christ, we, called to be His disciples, shall we say less than that? "My Jesus, my Lord, my life, my all, I again dedicate my whole self to Thee," and let us make our motto the words of that beautiful hymn which we so often sing:

Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my love; my Lord, I pour
At thy feet its treasure-store;
Take myself, and I will be
Ever, only, all for Thee.

—Selected.

THE SPIRIT OF CHRISTIANITY.

In conversation the other day with one who has been engaged in Mission work in India, in an incidental way, the following statement of facts emerged. Many years ago, Rev. Mr. Newton, a missionary to India, was engaged in packing up his traveling gear for the hill country, on the score of health, when a young native Indian called on him. While Mr. Newton sat and talked with the young man, his servant continued the work of packing. Suddenly there was an interruption caused by the carelessness of the servant, who jerked a strap of a portmanteau. The visitor expected to hear a tirade of abuse upon the servant for his carelessness. Instead, he heard a gentle voice, saying: "Brother, how came you to do that?"

The visitor was astonished. Such gentleness showed him the true character of Christianity. It set him to thinking. It

was the beginning of thoughts that led to his conversion.

Since that time he has been one of the most influential and useful of the native Christians. He inspired the building of a church at the village where he lived. He set the example of liberality, by giving a hundred rupees a month during its erection, and thus he led the other Christians there to give one month's wages each to the same object. And for years he has served as an efficient officer in the church.

All this hinged on the gentleness of the missionary on one occasion. Verily, the Christian knows not the value of the words that day by day fall from his lips.—*Christian Observer*.

SEEKING AFTER GOD.

One day in her lesson a young Japanese came to the word "Creator," but did not know its meaning. Turning to the dictionary, she read: "Creator, one who creates"; but was still in the dark. She turned up a larger dictionary and read: "Creator, one who creates; a name given to God, who made all things." A startling thought to her, for she had never heard of such a God; and it filled her mind by night and by day. She looked at the stars and said, "That God must have made all these stars." The sun, and even the trees, suggested the thought, "God made them." She went to the temple and looked at the image of Buddha, and said to herself, "It was not you, Buddha, for I never heard you made anything."

When she went to Tokio, an old woman in the same house said to her: "Tasshee, I am going to a meeting; come with me."

"What meeting?"

"A meeting to hear about God."

"Oh, no," said Tasshee; "I do not want any of your Gods. I have a God of my own, if I only knew where He is."

Tasshee, however, went to the meeting. The missionary opened the Bible and read: "In the beginning God created the heavens and the earth." Tasshee was startled. "Why," she said, "this is the God I am looking for," and she became so agitated that she could hardly keep her seat, so eager was she to put the question, "Where is He?"

When the meeting was over, she rushed to the missionary, and said: "Tell me, where is this God that made the heavens and the earth?" Her desire was met by proper instruction. She came to the next meeting and heard: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Here again Tasshee was startled. A God of love! Her gods were gods of hate, of revenge, of anger. This God gave His Son. All the gods she had ever heard of never gave anything; the people had to give them offerings.

This thirsting soul received the water of life. Tasshee is now a Christian teacher dispensing the water of life to others, telling them of a God who spared not His own Son, but gave Him up for us all.—*Church at Home and Abroad*.

A SAINTLY CHINAMAN.

To meet the slur which is often heard that Chinese converts have no moral stamina, Dr. Griffith John sends to *The Independent and Nonconformist*, of London, a long and most interesting account of Wang King Foo, a convert, who died March 25, while on missionary work far from his

home. Seventeen years ago Wang was a small huckster in Hankow, where he first heard Christian truth. He was then distrusted by Dr. John, but soon by his diligence in Bible study and faithfulness in life he commended himself to all the missionaries. When the London Mission was started in the province of Sz'chuen, at Chung-king, Wang was chosen to accompany the party. He rendered most faithful service, commending himself both to the natives and to the missionaries by his unceasing industry and devotion. A heathen man said of him, "There was no difference between him and 'the Book.'" At his deathbed there was a remarkable scene. Wang's heart was burdened for the heathen around him. "Why don't they trust in my Saviour?" Some one said to him, "Mr. Wang, you will soon be with Jesus." To which he replied, "I am always with Him, and I have all sufficiency in Him." He said to the weeping friends around him, "The goodness of Christ's disciples should not only come up to, but surpass, that of every other person. Commonplace goodness does not count." The natives marveled over his love for the Saviour and his perfect peace. A missionary says, "I have come many times to the brink of the unseen during my hospital experience, but never to witness so glorious an entrance of one into that rest which remaineth for the people of God." Mr. Wang was only 36 years of age at the time of his death, and Dr. John says that there are many Christians in China as good and stalwart as was this saint who has now been taken to heaven.—*Missionary Herald*.

You can't run the race set before you with success, unless you keep in the right track.

LETTERS FROM CHRISTIAN WORKERS.

MERSINE, ASIA MINOR.—The following letter, written October 13th, 1892, is from the pen of Rev. R. J. Dodds:

"We have been down from Guzne almost a week and have succeeded so well in house-cleaning that we now begin to feel very much at home. The weather is still intensely hot, even at night, though towards morning it becomes pleasantly cool.

"School has opened with some encouraging features, but I must leave mention of that for Miss Sterritt and Miss Dodds. Miss Dodds takes hold of boarding-school work with energy and ability. She seems naturally adapted for that special work.

"I have visited one village since I came from Guzne. Though it was Sabbath-day nearly all the villagers were in the fields working. In the harvest season they know no Sabbath and no cessation of labor. Mallim Gabriel accompanied me. We talked with very many, both as we went to the village and returned. The beginning seemed auspicious. We found the villagers more willing to hear than they were last year, and some appeared very much interested. In the village the teacher talked at one house and I at another; he had three listeners—and one of them the most interested he had ever met. I talked to seven or eight and read them a chapter from the Bible. I am thankful to note a little improvement in my conversational powers since the last time I had been out. Still I have to leave many things unsaid that I would like to say. However, I let the teacher do most of the talking. When occasion required, or I thought it required,

I would ask him a question to draw him out on some particular point.

"The first place we stopped to talk was on the road at a place where were a number of loaded carts from which the teams were unhitched. The drivers were reclining in the shadow of one of the carts conversing together. Gabriel said, 'Shall we stop and speak with these persons?' I said, 'It is no use, they are Turks and cannot understand us'—we can almost infallibly tell what language a man speaks from his appearance. Gabriel said, 'No, they are Arabs,' so we stopped. We were both right; one was an Arab, and no doubt he was the person whom the teacher's eyes had fallen upon. The rest were Turks. One of them understood that we were discoursing religion, and he was anxious that we should speak in his tongue, but, alas! we could not. We had a helper who spoke Turkish fluently, last year, but it became unsafe for him to be here, and he fled to America. The Arab was attentive and asked many questions. He could read a little, but with difficulty. At one time he understood the art, but having nothing to read he was excusable for forgetting. His home is in Tarsus. To-day he was in Mersine. He came to me on the street and begged me to give him a New Testament. He must have been impressed with what he had heard on Sabbath-day; perhaps, too, his ambition was fired to learn again the art he had forgotten. A friend was with him and I invited them to accompany me to the school, promising to give him the book he desired. He informed me his friend was anxious to learn with him. We

arrived at the school at the hour of prayer. They were pleased with the singing, listened attentively to the prayer and to the Gospel read and explained.

"Can we not hope that this poor young man whom we found reclining in the shadow of a loaded cart last Sabbath may shortly find refreshment and shelter in Him who is as the shadow of a great rock in a weary land?"

"There is a poor water-carrier here who came to me in straits last year to borrow money. I employed him to help me in reading Arabic, which he did very faithfully, though he was not very scholarly. I derived some benefit from him. But he came so persistently, long after his time was up—perhaps because he was proud to say he was teaching an American—that he became a nuisance to me. He was like the old man of the sea. I could not get rid of him. If he had been coming for any other purpose I might have politely turned him off, but what can one do when a person comes to you to read the Gospel and talk on the all-important theme? No matter what I had on hand, or how busy I was, I had to drop it and read and talk with him when he came. I was encouraged, too, for he took to attending the Sabbath services, and also the Wednesday evening prayer-meeting. You should have seen the smile that lit up his countenance whenever I would ask him to read a long parallel passage. He seemed so glad to show that he, a poor, ragged water-carrier, could read—for that is an accomplishment that many richer and more important personages in this country do not possess.

"He is naturally the most stubborn man I ever met, and, being of the Greek persuasion, it was wonderful that he took to

attending Protestant services. But what was more wonderful, he quit working on Sabbath-days. Only on one occasion has he delivered water since on the Sabbath, and that was when he was ordered to do so for the family of the governor-general during one of his visits to Mersine. He was afraid to refuse. This year he comes back to me again. The first night that I was at home after coming from Guzne he called, bringing his Testament with him, and regularly every night since. He reads and talks and seems to be seeking for light. There are last which shall be first, the Master has said. God grant that this poor man may be of that class.

"If he accepts the Gospel, and becomes a Christian, his natural stubbornness and persistence lead one to hope that he will be faithful to his profession of the truth.

"I happened on him at a most favorable juncture, when he was in need, and appeared to win his heart. It was a cold winter day. I was out making some calls. I met him on the street. He had no shoes. His feet were cracked and bleeding. Every footstep was stained with blood. I spoke to him and said, 'Why do you go shoeless so cold a day?' He replied, 'I barely make enough to feed my donkey and myself. I have no money to buy shoes.'

"'How much does a pair of shoes cost?' 'So many piasters.' It was very little. 'Well, take that,' I said, handing him the trifle, 'buy yourself a pair of shoes.'"

You can't do a mean thing without despising yourself for it afterward.

"I will give you \$25—I shall never feel it," said a gentleman to his friend. "Give me something you *will* feel," was the friend's reply.

EDITORIAL NOTES.

—Rev. and Mrs. J. Boggs Dodds left New York by S. S. Germanic, of the White Star Line, on Wednesday, December 21, 1892. They arrived at Liverpool, as a cablegram informs us, on Friday of the following week, safe and in good health. After spending a few days in England, our missionary and his wife will proceed to Syria, expecting to reach Suadia before the close of this month.

—Other missionaries of like spirit are needed at once to cultivate the fields where work has been begun, but is temporarily arrested by the want of laborers. Some ladies have volunteered their services, and, as soon as their applications can be acted on by the Board, their names and the fields to which they shall be assigned will be published in our columns. But where are the ministers and physicians? The formal call of the Board has repeatedly appeared in this Magazine and in other Journals of probably wider circulation, and consequently must have come under the notice of men who possess the necessary qualifications. Certainly some of them are under a solemn pledge to consecrate their lives to this work. They have subscribed with their hands to the Lord, declaring themselves "willing and even desirous" to be foreign missionaries. Where is the "desire" or where is the "willingness," if when He calls there is no answer?

One in every five of our ministers ought to be in the foreign field. It would be better for themselves, better for the home Church and better for an unevangelized world for them to go. All the money needed for their support could easily be

provided. Congregations that are dying of selfishness would live again and the whole Church enjoy new and marvelous tokens of the Divine favor. The risen Lord has no blessing for any professedly Christian community, however sound its creed and seemingly zealous in the discharge of other duties, unless it is doing, not merely something, but its utmost to give the Gospel to a redeemed world. Loyalty to His Person is the force before which, according to the measure of its intensity, men shall yet bow, as individuals and in all their associated relations.

—The unexpected return of Mr. Stevenson from Cyprus before he had completed a year of service, has necessarily, to some extent, retarded evangelistic operations on the Island. The native licentiate is laboring there under such oversight and guidance as an occasional visit from the brethren in Asia Minor can give. But the efficiency of the work demands that an American missionary should be on the ground. While Mr. Stevenson is said to be slowly gathering strength, and it is the prayer of every one that he may be raised up to fill some important place in the work of the Church, the conclusion is forced upon us that he is not the man physically to endure the fatigue and nervous wear-and-tear incident to missionary service in such a field. Who will go? Where is the minister and physician who will accept the honor and privilege of going out together to take possession of that historic Island for Christ? Two to-day rather than ten next year.

—Monday, December 19th, 1892, Mr. Walter T. Miller received a telegram from

Latakia, that simply announced without any particulars the death of Mrs. J. M. Balph. All hearts will go out in prayerful sympathy for our beloved brother in his hour of trial. We commend him to the great Comforter, who can discover in His Word healing for the severest wound. We recall the case of one who was similarly bereaved in India a few years ago. All props seemed to be falling around him, and reaching out for help, he touched his Bible. On turning over its leaves, the first words that his eyes rested on were those of the afflicted patriarch: "Will He plead against me with His great power? No, but He would put strength in me." The message was carried into his heart. "He will not," he said to himself, "crush His servant, but He will console and support me by His mighty power."

—At a recent meeting the Y. P. S. C. E. of 1st Newburgh, N. Y., agreed to contribute fifty dollars for another year to help on school work in the Syrian mountains. The first quarterly installment has been received and paid into the Treasury.

—We have also received thirty dollars from Miss Lizzie Frazer, of 1st Newburgh, to support a teacher in the New Hebrides. This donation is for Dr. John G. Paton, of Aniwa, who is already deeply interested in our missionary operations, and will feel himself in this way even more closely linked to our work. He knows that offerings made for evangelistic purposes in a spirit of true consecration will always be accompanied with prayer. How it will cheer him in his efforts to put teachers on the Islands that have not yet been brought under the influence of Christianity, to reflect that friends in this country are "striv-

ing together with him in prayer to God" for his success.

—A second contribution of ten dollars from Mrs. N. B. Wright, of Waukesha, Wis., in memory of a beloved daughter, has been paid in to the "Young Woman's Fund," to aid in the support of another foreign missionary. Thirty dollars of "First Fruits," handed us by a member of 2d New York some weeks ago, has been set apart for the same purpose. Thanksgiving day brought a further contribution of five dollars from Miss Margaret Blair, of East End, Pittsburgh, with the request that it be added to the same fund, and the promise of a similar offering if spared to the end of another year, "hoping," writes the donor, "that the Reformed Presbyterian Church has been faithful to her Lord and King, and that peace and prosperity may yet abide within her walls." We have also given credit to Mrs. Nancy E. Faris, of Bloomington, Indiana, for ten dollars received through Mr. Walter T. Miller. It is peculiarly gratifying to be able to record these free-will offerings. Coming from localities widely separated, they bear witness to a growing interest in missionary work.

Nearly all the ladies subscribing to this fund for a new missionary have made the first payment on their five-year pledge, and we expect the balance of first installments early in the year.

—Near the close of the year, one hundred dollars for the Foreign Missions were handed us by two devoted and successful Christian workers, who do not wish us to publish name or address. They will also contribute twelve dollars and a half each to support another foreign missionary.

—We have forwarded to the Treasurer in Pittsburgh, Pa., and hold his vouchers for one dollar, to be equally divided between the Freedmen's and Indian Missions, from "A sympathizer with both races," and for fifty cents from "A friend of Missions," who writes: "I should gladly put in dollars instead of cents, but I am old, on the verge of my ninetieth birthday, and my health is failing, and the little I have may be needed for sickness. . . . I have neither brother, sister, nor living child, but kind friends. My Heavenly Father has provided me a comfortable home with one of them, for which may He give me a thankful heart and humble submission to His will." Over against this half dollar are written the words of the Saviour: "She hath done what she could," and those who are able to give thousands can receive no higher commendation. He is pleased with the offering, however small in the eyes of the world, as an expression of filial love.

—The following sums have been recently received for the Syrian Mission and handed to the Treasurer:

Prof. T. A. Stewart, Troy, N. Y. . . .	\$ 2 50
L. M. S., La Junta, Colo.	35 00
Sabbath-school, Hickory Grove, Ia.,	10 61

—We thankfully acknowledge another dollar from Master A. S. Blaine Henderson, of Spring Church, Pa., for the Boys' Industrial School in Latakia, Syria.

—Two or three weeks ago there was left at our office a box containing a clock for Miss Willa Dodds, of Mersine, for use in the school room, the gift of the A. M. Miligan Memorial Mission Band of the 8th St. Reformed Presbyterian Church, Pittsburgh. This little Band of Christian

Workers also gave a clock to Rev. J. B. Dodds, our missionary to Suadia, and to his wife one hundred dollars. Such acts as these deserve the highest commendation.

INDIAN TERRITORY.—A business letter from a member of the Cache Creek Mission contains a sentence that will be read with interest: "The friends are all well and the work is very prosperous. There are twenty-four children enrolled, and they are making good progress." We are glad to publish this item, and we should gladly furnish our readers with fuller information respecting evangelistic operations in Indian Territory. The churches need such facts, direct from the laborers, to keep up their interest in the work.

—The following notice was published in the May number of last year for the guidance of Societies and individuals desiring to have boxes and packages of goods forwarded to the Missions:

Have the box securely fastened, for it has to go thousands of miles and be handled a good many times. Mark it plainly with the name of the person for whom it is intended, care of Walter T. Miller, Cotton Exchange Building, New York City. Ship, if possible, by freight, for that is much less expensive than express, but in either case take duplicate bill of lading. Keep one and send the other to Mr. Miller, with any letter of explanation that may be necessary, stating the *contents of the box*, in a general way, as dry goods, clothing, books, fruit, etc., and *the value*. This will enable the Treasurer to prepare an invoice, which is necessary when the box reaches Europe *en route*, and when it reaches its destination. Ship the box, whenever it is ready, and it will be forwarded as soon as convenient.

To this notice it should be added :

"Put goods for Syria, Asia Minor, and Cyprus in separate packages, and always prepay the expressage to New York."

If these simple instructions are preserved and acted upon, it will save the time of the Treasurer and materially lessen the expenses connected with the shipment of goods.

RENEWALS.—Many, to whom we sent out a statement of their account, have promptly paid all arrears, assuring us that the delay was not intentional, and renewed their subscription for another year. They will please accept our thanks. Some have declared their interest in the work that the *HERALD OF MISSION NEWS* represents, in a very hearty manner. We are particularly pleased with the letter of one who subscribes himself, "A friend to you and your *HERALD*," and take the liberty of printing a single extract, in the hope of stimulating others to go and do likewise. In reply to the inquiry whether he wished to have the Magazine mailed to him for another year, he wrote: "Yes, sir, I want it as long as I live, if the news and interest continue. I have been laboring to get others in the Congregation to take it. I have given my copy to four families to read, to see if I could not move them." We are glad to know that our brother has not "labored" in vain, but has succeeded in "moving" some. With his own renewal he sent three new subscriptions, and his kind words are worth a score.

NEW SUBSCRIBERS.—We ask the co-operation of the young in widening the circulation of the *HERALD OF MISSION NEWS*. It should be in every family. If any boy or girl in a Congregation is willing to canvass

for subscribers, we will send them specimen copies.

For two new subscribers, we will give the "American Board Almanac of Missions for 1893," one of the most attractive and useful annuals issued from the press. It is full of missionary facts and incidents, and its pages are brightened with many fine engravings.

For five new subscribers, we will give an excellent cabinet photograph of Dr. John G. Paton, missionary from Aniwa, and one of the most prominent figures in the missionary world to-day.

For ten new subscribers, we will give Dr. Paton's Autobiography, in two volumes, perhaps the most thrilling story of missionary life and work ever written.

Or, if the canvasser prefers, he can, on securing ten or more subscribers, retain ten cents for every name he sends us with the money.

The only condition is that they must be names that have never been on our mailing list before.

MISSIONARY LITERATURE.—Kin-da-shon's Wife: An Alaskan Story. By Mrs. Eugene S. Willard, Home Missionary to Alaska, of the Presbyterian Board of America. 8vo., cloth. Price \$1.50. Fleming H. Revell Co., New York, 30 Union Square, East; Chicago, 148-150 Madison St.

The author of this book was a missionary among the Chilkats, an important tribe of the Indians in Alaska. Her intimate relations with this people for many years enable her to speak accurately and with some measure of authority respecting their manners and customs, as well as the character and productions of the country. What she has to say is put in the form of a story, which, the preface says, is "true in every particular essential to history."

—❖❖❖ CHANGE OF AGENCY. ❖❖❖—

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